

# MINUTES

OF

THE TENTH ANNUAL SESSION

OF THE

UNION BAPTIST ASSOCIATION,

HELD AT

FELLOWSHIP MEETING-HOUSE,

PICKENS COUNTY, ALABAMA,

From 27th to 29th of September,

1845.

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TUSKALOOSA:

PRINTED BY M. D. J. SLADE.

1845.

**Friday, September 27, 1845.**

The Anniversary Sermon was delivered by Elder CHARLES STEWART; from *Titus*, ii, 7: "In all things shewing thyself a pattern of good works; in doctrine shewing uncorruptness, gravity, sincerity."

1. The Delegates assembled in the Meeting-house; and after prayer by Elder J. A. Hodges, read the Letters from the different Churches, and enrolled the names of Delegates.

2. Elder JOHN H. TAYLOR was chosen Moderator, and A. M. HANKS, Clerk.

3. An opportunity being given, a letter was presented from the Mt. Moriah Ch. requesting admission—having been dismissed from Columbus Association.

4. Appointed a committee, consisting of Stansel, Morris, Teague, Wilkins and Smith, to report upon the application of Mt. Moriah Ch. for membership.

5. The following committees were appointed:

ON ARRANGEMENT OF BUSINESS—Wilkins, T. Williams, W. W. Nash Hodges, Smith, with the Moderator and Clerk. ON FINANCE—Stewart and J. C. Foster. ON CORRESPONDENCE—Richardson, Hodges, Wilson, Perrin and Morgan. ON ARRANGEMENTS FOR PREACHING—Maxwell, Latham, Ball, Hardy, with the Pastor and Deacons of Fellowship Church.

6. Appointed a committee, consisting of brethren Morris, J. C. Foster, Stewart, Perrin, and Thomas Williams, to report a plan for the oral religious instruction of the slave population in bounds of this Association.

7. Read letters of correspondence from sister Associations:—From the Louisville Friendship, received a package of minutes, by the hands of Elders J. J. Morehead. From the Tuskaloosa, a letter and minutes, by the hands of Elders W. Hood, R. Adams, and Reuben Dodson. From the Columbus, a letter, by the hands of brother Kirkland. From the Canaan, a letter and a package of minutes, by the hands of bro. M. McMath. The Moderator gave the right hand of fellowship to each of the messengers present, and invited them to take seats with us.

8. The committee on the arrangement of preaching, reported—that Elders J. J. Morehead, E. B. Teague, J. A. Hodges, and J. Morris would occupy the stand on Sabbath. Prayer meeting at 9, and preaching at 10 a. m.

9. Adjourned until Monday morning, 9 o'clock—prayer by Elder R. Wilkins.

LORD'S DAY—*September 28, 1845.*—After prayer meeting, the brethren appointed preached to a large and attentive audience, in the order of their names, under article eight. The Missionary Sermon was delivered by Elder E. B. Teague, according to appointment, and a collection taken up in aid of Foreign Missions, amounting to 34 dollars and 54 cents.

*Monday, September 29, 9 o'clock, A. M.*—Prayer by brother W. Hood,

10. The committee on the order of business, reported—Adopted the same, and the committee discharged.

11. Names of Delegates called. Read the Minutes of Saturday, and the Constitution, Abstract of Faith, and Rules of Decorum.

12. The report of the committee appointed under article 4th, was read, and the Mount Moriah Church unanimously received.

13. Appointed messengers to corresponding Associations. To Choctaw, to meet Saturday before the 3d Sabbath in October, 1845; Elders Stansel, Hodges, Morgan, and brother Thomas H. Wilson. To Columbus, to meet Saturday before the 2d Sabbath in Sep. 1845; Elders Nash, Gore, Morris, Stansel, Hanks, and J. C. Foster. To the Tuskaloosa, Saturday before the third Sabbath in Sep. 1846; Elders, Taylor, Wilkins, Hanks, Smith, and J. C. Foster. To Cahawba, Saturday before the third Sabbath in Oct., 1845; Elders J. Foster and J. Morris. To Louisville Friendship, Saturday before the second Sabbath in Oct. 1845; Elders W. W. Nash and C. B. Sanders.

14. ANNUAL MEETINGS.—Received Reports of District Meetings, and arranged appointments for the ensuing year.

**First District**—To meet with the Clinton Church, Friday before the First Sabbath in July, 1846; to be attended by Elders Stewart, Sanders, and Smith.

**Second District**—To meet with the Liberty Church, Friday before the Fourth Sabbath in July, 1846; to be attended by Elders Wilkins, Taylor, Hanks, and Morris.—The Introductory Sermon is to be preached by C. B. Sanders—W. W. Nash, alternate.

**Third District**—To meet with the Hopewell Church, Friday before the Second Sabbath in August, 1846. A. M. Hanks to preach the Introductory Sermon, and J. H. Taylor his alternate; to be attended by Elders Hodges, Foster, Nash, and Morris.

**Fourth District**—To meet with the Beulah Church, Friday before the Third Sabbath in August, 1846. J. C. Foster to preach the Introductory Sermon—H. R. Morgan alternate; to be attended by Elders Nash, Wilkins, Morris and Hanks.

15. Report of the committee on Correspondence was read, adopted, and the committee discharged.

16. The committee on the *oral religious instruction* of the slave population, requested to be allowed until the next annual meeting to prepare their report—Granted.

17. Read the Circular Letter—adopted; ordered that it be printed with the Minutes.

18. Appointed Elders Wilkins, Hodges, and J. C. Foster, a committee to revise, *if need be*, the Constitution, Abstract of Faith, and Rules of Decorum, and report at our next annual meeting.

19. The committee on Finance made the following Report, and were discharged.

Received from the different Churches for printing Minutes,.....	\$39 50
“ “ “ “ Association fund,.....	45 27
“ “ Friendship Church, for Beneficiaries of Howard College,....	12 00
“ “ Pleasant Ridge Church, for Home Missions,.....	5 00
“ “ Clinton Church, for Foreign Missions,.....	\$7 00
“ by collection on Sabbath,.....	34 54
“ from a friend of Missions, by the hands of brother Guyton, 1 80—43 34	
	<hr/> \$145 11

20. Received the Report of A. M. Hanks, the Agent of the Book Depository, and authorized him to continue his exertions to raise a permanent fund; and to purchase books and offer them for sale, and to report again at our next session. His report is as follows:

DR. To cash rec'd, by donations to the Depository fund,.....	\$40 84
“ “ “ the sale of books,.....	6 40—\$47 25
CR. By cash paid for books from the A. B. Publication Society,....	\$35 30
“ “ now in the hands of Treasurer of above Society,.....	2 11
“ “ now in hand,.....	9 74—\$47 24

21. Appointed the next anniversary to be held with the UNITY Church, Pickens county, Ala. on Saturday before the fourth Sabbath in September, 1846. Brother J. C. FOSTER is appointed to preach the Introductory Sermon; brother W. R. STANSEL alternate. Brother J. A. HODGES to write the Circular Letter, on the doctrine of Sanctification. Brother W. W. NASH is appointed to preach the Missionary Sermon, on Sunday, at 11 o'clock, A. M.; after which a collection will be taken up in aid of Foreign Missions. Brother CHARLES STEWART is appointed to preach the Domestic Missionary Sermon, on Monday, at 11 o'clock, A. M.; after which, a collection will be taken up in aid of Domestic Missions in the bounds of this Association.

22. Appointed the following Delegates to the Baptist State Convention in Alabama, to meet at Marion, Perry county, on Saturday before the fourth Sabbath in Nov., 1845—brethren Stansel, Nash, J. C. Foster, Morgan, Morris, Hanks, Hodges, Fleming, Maxwell, Perrin, and that J. C. Foster write the letter to the Convention.

23. Ordered, that the clerk superintend the printing and distribution of so many copies of these Minutes,\* as the fund for that purpose will pay for, reserving a suitable number for Corresponding Associations, and that he be allowed \$20 for his services.

#### RESOLUTIONS ADOPTED.

1. *Resolved*, That S. Maxwell, P. Kirkland, A. Hanks, J. H. Taylor, W. R. M. Stansel, C. Stewart, Thomas Williams, J. C. Foster, and J. H. Robertson, be and they are hereby appointed at Executive committee, to obtain, if possible, a Missionary to preach in our bounds ten months—whose duty it shall be to visit and preach to each Church, at least twice; to visit and preach in the most destitute settlements and churches; to visit families, and labor with them privately; to preach or lecture to servants at all times, when convenient and legal; to promote Sunday Schools and the Domestic Missionary operations: also, to take up contributions for the same; keep correct account of labor performed, and funds received; and make a full report of all his effort and success, at our next annual meeting.

2. *Resolved*, That we cordially approve of the course of the Convention which convened at Augusta, Georgia, in May last, in withdrawing from the Foreign and Domestic Boards appointed by the Baptist Triennial Convention, and in organizing a Southern Baptist Convention, and in appointing Foreign and Domestic Boards, through whom the Southern Baptists can transmit their funds for Missionary operations.

3. *Resolved*, That we recommend to all the Churches in this Association, to contribute to Foreign and Domestic Missions, to the Bible cause, and to the Indian Mission association.

4. *Resolved*, That we *again* earnestly recommend to the Churches of this Association to take under consideration the obligations that the owners of Slaves are bound under by the Word of God, to have them instructed in the Word of Life.

5. *Resolved*, That the Delegates to the Baptist State Convention in Alabama, carry the funds collected on yesterday for Foreign Missions and the other funds sent up by the Churches for benevolent purposes, with instructions to pay them to the Convention for the objects specified; that they further be instructed to request the Convention to forward to the Southern Board of Foreign and Domestic Missions, the funds sent up by this body last year, for Foreign and Domestic Missionary purposes.

6. *Resolved*, That we cordially recommend the Alabama Baptist, published at Marion, Ala.; The Christian Index, published at Penfield, Ga.; The Baptist, published at Nashville, Tenn.; and the Religious Herald, published at Richmond, Va. to all the members of the Baptist Church, as being every way worthy of their patronage.

7. *Resolved*, That the thanks of this Association be tendered to the people of this vicinity, and especially to our brethren of other religious denominations, for their kindness and hospitality to us whilst amongst them.

Adjourned—Remarks by the Moderator, and prayer by Elder R. Wilkins.

JOHN H. TAYLOR, Moderator. (*Hope P. O.*)

A. M. HANKS, Clerk. (*Olney P. O.*)

A. M. HANKS, in account with the Union Baptist Association.

To cash rec'd as per Financial Report, \$145 11

By cash left with J. C. Foster, for Baptist State Convention in Alabama,	\$60 34
By cash paid Corresponding Messengers,	25 27
By cash paid Clerk for services this year,	20 00
By cash paid for these Minutes,	39 50

\$145 11

\*Received \$30 50 for printing 1250 copies of these Minutes. M. D. J. SLADE, printer, Tuskaaloosa.

### CIRCULAR LETTER.

The "Union Baptist Association" to the Churches she represents, sendeth greeting.

BELOVED BRETHREN:—According to an order of the last annual meeting of our body, we propose to address you on the subject of "*Christian Piety*."

We understand 'christian piety,' to be the homage of the heart, and affections to God. And "it consists in a firm belief, and in right conceptions of the being, perfections, and providence of God; with suitable affections to him, resemblance of his moral perfections, and a constant obedience to his will."

It is necessary, in the first place, that we exercise faith in God. Without this we will not be sufficiently concerned about leading a pious, godly life. It is true there may be some, who, for fear of displeasing those around them, or to be considered consistent, will lead moral lives. They will avoid running into excesses of outbreking sins, out of a desire to please their pious friends. But such are not those who are the truly pious. We must exercise faith in God. "Without faith it is impossible to please him: for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him," *Heb. xi*—6. We must be in the exercise of that evangelical, saving faith, spoken of in God's word; by which we can receive the Lord Jesus Christ as our Redeemer, our Intercessor, our complete and entire Righteousness. Having this faith in exercise, we behold, by an eye of faith, God, the everlasting Father, sitting on his throne in Heaven, filling immensity with his presence, being from everlasting to everlasting, the mighty God. "The Lord is righteous in all his ways, and holy in all his works. *Psalms cxlv*—17. He is all wisdom, knowing even the thoughts and intents of the heart. He rules in Heaven above, and directs the affairs of the earth." "By me kings reign, and princes decree justice. By me princes rule, and nobles, *even* all the judges of the earth." *Prov. viii*—15, 16. He called Pharaoh to the throne, and he drowned his hosts in the depths of the Red Sea. He called David from following after his father's sheep, and made

him King of Israel. And he gave to Jeroboam ten of the twelve tribes, and left only Judah and Benjamin to Rehoboam, the son of Solomon. We behold also that God still rules, and governs the affairs of the earth; and as he took the Israelites by the hand, and led them out from under the yoke of Egyptian bondage, so he now takes his people, by the operation of his spirit upon their hearts, and leads them from under the galling yoke of sin and Satan into the marvelous light and liberty of the Gospel of his dear Son. Not, however, by strength, or by might, but by the gently persuasive influence of his Holy Spirit. When the people of God have faith in exercise, they desire to be suitably affected toward Him. The Apostle tells us, "they that are Christ's have crucified the flesh with the affections, and lusts." *Gal. v, 25*. Since we have crucified the flesh with the affections and lusts, let us not dig them from their graves, and place them back, whence they have been dethroned, to control us in our actions in this life. But let them lie dead and forgotten, and let us ask God to place in their stead those pure and holy affections, which are the fruit of the spirit. "If we live in the spirit let us also walk in the spirit." Let us exercise that love towards God, that will lead us continually to desire that he should reign in all our affections, that he should guide us in all of our attempts to serve him, and that we may always have his honor near our hearts.

Let us attempt to resemble God's moral perfections. "As he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." As God hath called us unto an holy calling, dear brethren, let us not turn aside from this calling; but as he is holy, we should, as much as we can, while in the sinful flesh, be holy also. "Be ye holy in all manner of conversation." In all our conversation, whether with the people of the world, or the people of God, we should let it be as becometh the followers of Christ. Pattern after his example as much as we can; and as his conversation was such as to convince all who conversed with him, that he was the true Christ; so let our conversation be such as will convince all, with whom we are thrown, to believe that we are the true followers of our Lord and Savior. And as God is just and merciful, we should show ourselves to be just, and to love mercy. So far as it is in our power, we should, by the study of God's holy word, find out what his moral perfections are, and having ascertained this we should endeavor to conform ourselves to them. "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." *Rom. xii—2*.

We should obey God's will in all things.

"Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." *Math v—14, 16*. Here Christ calls his people the light of the world. He, himself, is the great sun of righteousness, and his people are they, who reflect his light. As the natural sun shines in his place, sending out his light to the moon and stars, which in their turn reflect it to the earth; so Christ shines upon his people, who are to reflect his light to the rest of the world. He hath not arranged it that they should, after making a profession of the religion of his gospel, retire into obscurity, and hide themselves from the rest of mankind; nor are they to obscure their light by shrouding it and smothering it up, by attending to the business concerns of the world, to the neglect of those things that make for their eternal welfare. As men light a candle, and place it upon a candlestick to give light to those within the house, so Christ has placed his people in the world, that they may lighten up the darkness that would otherwise reign here. He places them, too, in conspicuous stations. Jesus told his disciples, "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." *Luke xxiv—46, 47*. They were not to go into the wilderness, nor flee to some obscure country, to commence the preaching of the gospel, but Jerusalem was the place for its beginning. This was the city where many of Jesus' miracles had been performed, here he had spent a great deal of his life, here he had proclaimed the object of his mission, here they had denied him the character he claimed, here they had stoned the prophets of the

Lord; here they had laid violent hands on the Redeemer of man, had cruelly treated and crucified him. This, therefore, is a proper place to begin to preach, so that these wicked Jews may have an opportunity of contradicting those truths proclaimed by the disciples. And if they cannot successfully controvert them, but if these things are established here, in the face of the enemies of Christ, then they might be successfully proclaimed to other cities and countries, until those doctrines shall be preached to all the world. The disciples are to stand up as beacon lights to these people, and give to vile rebels an opportunity of humbling themselves before the mild and peaceful sceptre of King Jesus. They, by this, show also, that mercy is offered to the vilest of the vile. Here Jesus showed the power of his gospel on the day of Pentecost, when three thousand were added to the church, having been made to yield themselves humbly to the influence of the Holy Spirit. The gospel of Christ was shown, here, to be the "power of God unto salvation, to every one that believeth."

The christians are to let their lights so shine, that others seeing their good works may be constrained to glorify their Father which is in Heaven. The children of light are to be known by their fruit. "A good tree can not bring forth evil fruit, neither can a corrupt tree bring forth good fruit." *Math. vii—18.* How then is it that so many of the professed followers of Christ bring forth so much evil fruit? We see those who are called christians engaged in strifes and animosity of feelings: see them quarreling and wrangling, and instead of letting their light, if they have any, shine, they have placed it under a bushel. They are stumbling-blocks, over which sinners fall head-long into an awful eternity. There are those who are to be seen entering the dram-shop, where liquid streams, of that which drown men's souls in perdition, are constantly flowing down the throats of those who frequent the place. Nor are they content with being merely idle spectators in these scenes, but become themselves participators in them. They laugh at the jests of others, when the name of Jesus is profaned, and that of God taken in vain; and the religion of the Redeemer is the butt of ridicule, and indignation. In this place, these professors sometimes take "*a little too much*" of this *precious creature*; sometimes acknowledgments are made and they restored: at other times it passes off as if nothing had happened. Where are the fruit of such, and where is their light? If we judge according to God's word we should have to pronounce them "thorns and thistles," trees that "bringeth not forth good fruit," fit to be "hewn down and cast into the fire:" whose light is darkness within them. If such members will not come out from among these people, and be separate, the church to which they belong, should cut them off, and be no longer accountable for their wicked deeds; that they be not "unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" *2 Cor. vi—14.*

The injunction of the Apostle is, "pray without ceasing." How is it that so many professors neglect to attend the prayer meeting? The place where God hath so often met with his people, and blessed them with the outpouring of his Holy Spirit. Is it that they feel no longer under the obligations to obey the will of God in all things? Many excuse themselves from attending prayer meetings upon the very slightest pretence of an excuse. Some, for fear of being called on to exercise in prayer, will absent themselves; others feel cold and indifferent, and they remain at home. For some the weather is too cold, and then it is too hot. The numbers are thus thinned down, so that those who attend are discouraged, their prayers are cold, and languid are their affections, God's blessings are withheld, the church grows cold and careless, the minister's heart sinks within him, transgression and difficulties come into the church, Christ's holy cause is disgraced, and the sin lies at the door of the professor who refused to go up to the prayer-meeting. Secret prayer, and a careful prayerful reading of the scriptures, mighty weapons of warfare with the christian, are also neglected by many. Then the inquiry with them, is, why doth Zion languish? Why is there so much coldness among professors of religion? While they forget to ask, do I perform the duties required of me by God? Do I pray without ceasing? Is all right with me? We should mourn the low estate of Zion; and the low standard of christian piety in our churches. As christians we should not be satisfied

with merely having a name to live, or with being a member of the church, but we should strive to be, "as lively stones," that we may be "built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." Let us "awake to righteousness, and sin not," let us "put on the whole armor of God, that we may be able to stand against the wiles of the devil;" for we have to contend "against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Brethren of the ministry, let us examine ourselves, and see if we are not to blame in this matter. We learn from God's word "there shall be like people, like priest." Then we may suppose that we are not entirely free from blame. Let us, therefore, for the future, "earnestly contend for the faith once delivered to the Saints;" let us endeavor to raise the standard of christian piety among us, to the station where the word of God places it.

"Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love." 1 John iv—7, 8. How can we claim the privilege of the sons of God, if we love not his children? We cannot claim to be born of the same spirit, while we have no love for other members of the same household. God is love, and if we are born of God, we will manifest our love to God, and to his people. It is just as natural for the regenerated soul to love God's children, as it is for sparks to fly upward. That man who is destitute of love to the family of Christ, is destitute of the love of God in his own soul; he has never been made savingly acquainted with Jesus in the forgiveness of sins. "In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness, is not of God, neither he that loveth not his brother." If then, instead of working righteousness, and loving our brother, we do the deeds of the evil one, we must conclude that we are "the children of the devil." Are we anxious to know whether we are the children of God? We know that we have passed from death unto life, because we love the brethren," and that we may be more sure of this matter the Apostle adds, "he that loveth not his brother abideth in death." "And this is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the spirit which he hath given us." 1 John iii—23, 24.

"God so loved the world, that he gave his only begotten Son, that whosoever believed in him should not perish, but have everlasting life." For this great love, wherewith God has loved us, our hearts should continually glow with love to him. In all our actions, and by all of our conversation we should show forth our love for him. "If ye continue in my Word, then are ye my disciples indeed." "If a man love me he will keep my words and my Father will love him, and we will come unto him, and make our abode with him." John xiv—23. Here we have a test whereby we can tell whether we are disciples indeed, or merely in name, if we continue in God's word. If it dwell richly within our hearts, and control our actions, then we are truly his disciples. This is also a test, by which we can ascertain whether we love Christ; and also a promise that the Father will love us, and that Christ and the Father will take up their abode in our hearts, and enable us to rejoice in their love. Since we have the promise that our hearts are to be the abode of the blessed Father, and of our adorable Redeemer, we should be very anxious that we may have a clean heart, and that God would renew a right spirit within us. "I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." "I would have you wise unto that which is good, and simple concerning evil. And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you, Amen." Rom. xvi—19, 20. "Let us hold fast the profession of our faith without wavering; for he is faithful that promised; and let us consider one another, to provoke unto love, and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another." Heb. x—23, 25. "Now the God of peace make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ: to whom be glory for ever and ever. Amen." Heb. xiii—20, 21.

# UNION BAPTIST ASSOCIATION—DELEGATES—STATISTICS—PASTORS—POST-OFFICES.

Churches.	Coun- ties.	Names of Ordained Ministers in small capitals. Absentees marked * Ordained since our last meeting, marked § DELEGATES.										By whom Sup.										Post-Office.							
													Monthly M.																
													Ed'n Fund.	Dom. Miss'n	Foreign Miss.	Contribu'tn for Assoc'n	Contribu'tn for minutes	Total											
													Excluded...	Dis. by Lett.	Restored...	Rec. by Lett.	Baptised...												
Friendship, Clinton, Pleasant Ridge Eutaw, Mount Zion, Big Creek, Spring Hill, Hebron, Liberty, Oak Ridge, South Carolina Fellowship, Mt. Moriah, Enon, Unity, Hopewell, Ebenezer, Mt. Pleasant, Zion, Beaulah, Forest, Buck Creek, New Hope, Grant's Creek,	Greene, do do do Pickens, do 																												

NOTE.—Elder T. S. Thomas is an Ordained Minister in this Association. JAMES TOOLE and J. DELOACH are Licentiates.